Kitab al-Ma'azif - Musical Instruments

Version 1.2
22/1/2025

In the name of Allah the Compassionate, the Merciful. Those who prohibit music use Athar that are not authentic. What we mean with music are the instruments only as it is prohibited to listen to foul language and Kufr. It goes against commanding good and forbidding evil. This is only regarding Qur'an and Marfu' Sunan from Rasulullah ﷺ regarding musical instruments, there is no evidence in other than the Wahyain. The only authentic narrations are about the bell and drum, nothing else. As for the narrations on the topic:

The first narration

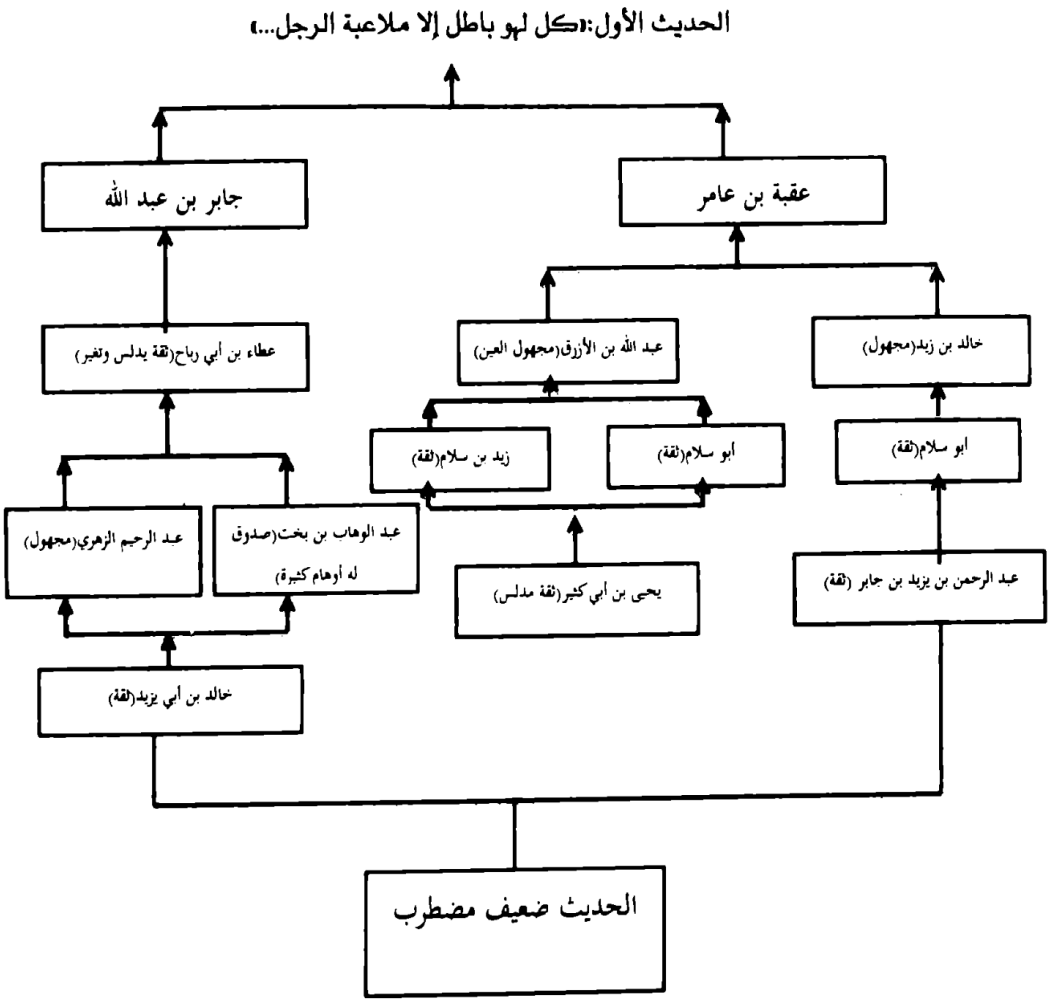
Rasulullah ﷺ said: "All idle pastimes that the Muslim engages in are falsehood, except for his shooting of his bow, his training of his horse, and his playing with his wife, for they are from truth"

This is narrated from Tariq of Abu Dawud al-Tayalisi, from 'Uqbah Ibn 'Amir al-Juhani, that Rasulullah ﷺ said: "All idle pastimes that the Muslim engages in are falsehood, except for his shooting of his bow, his training of his horse, and his playing with his wife, for they are from truth" (1).

And from Tariq of Ibn Abi Shaybah, from 'Uqbah Ibn 'Amir, that Rasulullah ﷺ said: "Idle pastimes that the Muslim engages in are all false except for three". He mentioned the same as before (2).

And from Tariq of Ahmad Ibn Shu'ayb, from Jabir Ibn 'Ubayd and he mentions the same Matn from Rasulullah (3).

What the Hadith looks like with all of its Asanid:



Clarification of its Asanid

Abdullah Ibn Zayd al-Azraq is Majhul ul-'Ayn (the sixth degree, the least of unacceptable grades). And al-Dhahabi declared his narrations to be with Idtirab. And that is because he has differed in his Isnad, he narrates from Yahya Ibn Abi Kathir > Abi Sallam > Abdullah Ibn Zayd al-Azraq > 'Uqbah Ibn 'Amir. And from Ma'mar > Yahya Ibn Abi Kathir > Zayd Ibn Sallam who is the grandson of Ibn Sallam > Abdullah Ibn Zayd al-Azraq > 'Uqbah Ibn 'Amir (4).

Abu Sallam, who is Mamtur al-Aswad al-Habashi, has Tafarrud from Abdullah Ibn Zayd al-Azraq. Ma'mar Ibn Rashid opposed those who are more reliable, he said: "from Zayd Ibn Sallam", instead of "from Abi Sallam".

This is also narrated from Abd al-Rahman Ibn Yazid Jabir (5) as mentioned before. He opposed those who are more reliable such as Yahya Ibn Abi Kathir and narrated from Abi Sallam al-Habashi > Khalid Ibn Zayd. Khalid Ibn Zayd is also called Ibn Yazid and he is Majhul. And al-Dhahabi said in al-Kashif: "This narration is from Abu Sallam with Idtirab". Abu Sallam has also Tafarrud from him.

Yahya Ibn Abi Kathir is Thiqatun Thabtun (reliable and solid), but does Tadlis and Tarsil as it is clarified in al-Taqrib and he did not state that he listened to the narration and that is even though it is narrated by a Thiqah, he has opposed numerous other Thiqat, they narrated it with 'An'anah from Tariq of Hisham al-Dastuwa'iy.

It has also been narrated by a Tariq other than Hisham, from Yahya with 'An'anah also. Especially since it has also been said that Yahya Ibn Abi Kathir did not hear from Abi Sallam as clarified in al-Tahdhib. Khalid Ibn Zayd is Majhul as mentioned before.

This narration has a Shahid from Jabir as will be clarified soon In Sha' Allah. Abdullah Ibn Zayd Ibn al-Azraq being Majhul has been stated by many before Ibn Hazm, among them is al-Hafidh al-Mizziy in Tahdhib al-Kamal, al-Hafidh al-Dhahabi in al-Mizan and al-Kashif.

That which Ibn Hajar declared correct is also what al-Bukhari, al-Dhahabi, al-Mizziy went with: that Abdullah Ibn Zayd Ibn al-Azraq is not narrated from anyone other than Abu Sallam which is another indication that he is Majhul just as Ibn Hazm said. Al-Zuhri in the narration is Abd al-Rahim al-Zuhri and not Muhammad Ibn Muslim al-Hafidh al-Thabt Ibn Shihab.

Abd al-Wahhab Ibn Bukht is Saduq and his narrations have a lot of Awham.

Ibn Ishaq did 'An'anah from Abdullah Ibn Abd al-Rahim Ibn Husayn, it is at the very least Mursal and is close to Mu'dhal. All of this is also the view of Bashar 'Awwad Ma'ruf, al-Zubayr Dahan Abd al-Haqq al-Ishbili, Ibn al-Qaysarani and others.

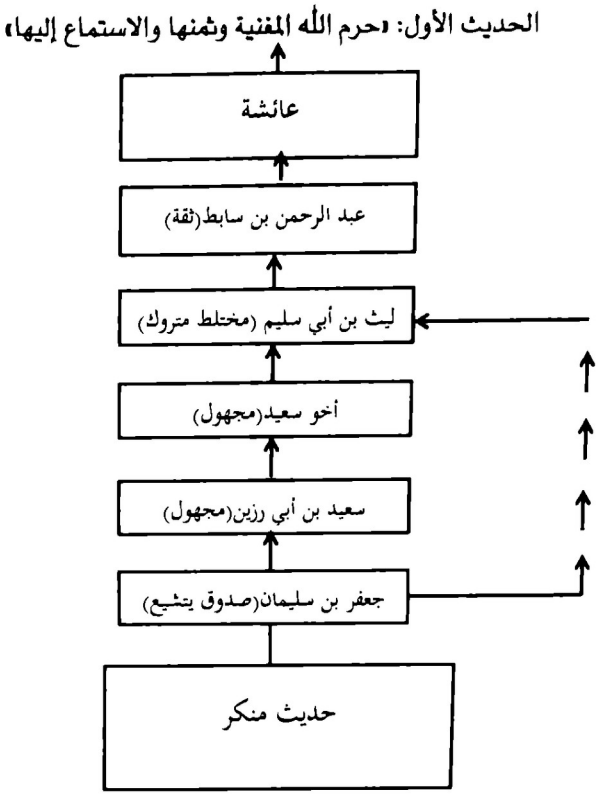
The second narration

Rasulullah ﷺ said: “Allah has prohibited singing girls, selling it, its price, teaching them and listening to them”

This is narrated from Tariq al-Abbas Ibn Muhammad al-Duri, from Aisha, from Rasulullah (6).

And from Tariq of Salih Ibn Abdullah al-Tirmidhi > Ja’far Ibn Sulayman, from Aisha, from Rasulullah (7).

What the Hadith looks like with its Asanid:



Clarification of its Asanid

This narration is Munkar, very weak.

Sa'id Ibn Abi Razin is Majhul and his brother is also Majhul.

Layth Ibn Abi Sulaym is weak, for the reason of his Ikhtilat, his narrations can not be distinguished and were abandoned as clarified in al-Taqrib. This is also the reason al-Haythami declared the narration Ma'lul in, he said: "There are two in this narration who I do not know and Layth Ibn Abi Sulaym is a Mudallis" (8).

However Ja'far Ibn Sulayman narrated it differently, Ibn Abi al-Dunya narrated it, from Tariq Sulayman Ibn Ja'far > Layth Ibn Abi Sulaym > Abd al-Rahman Ibn Sabit > Aisha > Rasulullah ﷺ. Sulayman did not mentioned the 2 Majhuls Sa'id and his brother. Al-Bayhaqi said regarding what Sulayman narrated: "This is not Mahfudh (it is weak)" (9). He declared it to be confusion from Layth.

Al-Dhahabi and Ibn Hajar as mentioned in Lisan al-Mizan agree with Ibn Hazm that Sa'id Ibn Abi Razin and his brother are both Majhul. Al-Nabati also mentioned this and quotes Ibn Hazm. None of them said anything to what Ibn Hazm said.

The other Isnad from Tariq of Salih Ibn Abdullah al-Tirmidhi > Layth Ibn Abi Sulaym > Abd al-Rahman Ibn Sabit > Aisha > Rasulullah ﷺ, is also weak because of Layth Ibn Abi Sulaym. He is weak and Ibn Hajar said: "Saduq but had a lot of Ikthilat, his narrations could not be distinguished and were abandoned".

Ibn al-Jawzi said regarding this narration: "There is nothing authentic about this narration, Layth Ibn Abi Sulaym is Matruk". Ibn Hibban said: "He had Ikhtilat around the later times of his life he used to substitute the Asanid, he used to claim the Marasil as Marfu' and would tell from Thiqat which they did not say" (10).

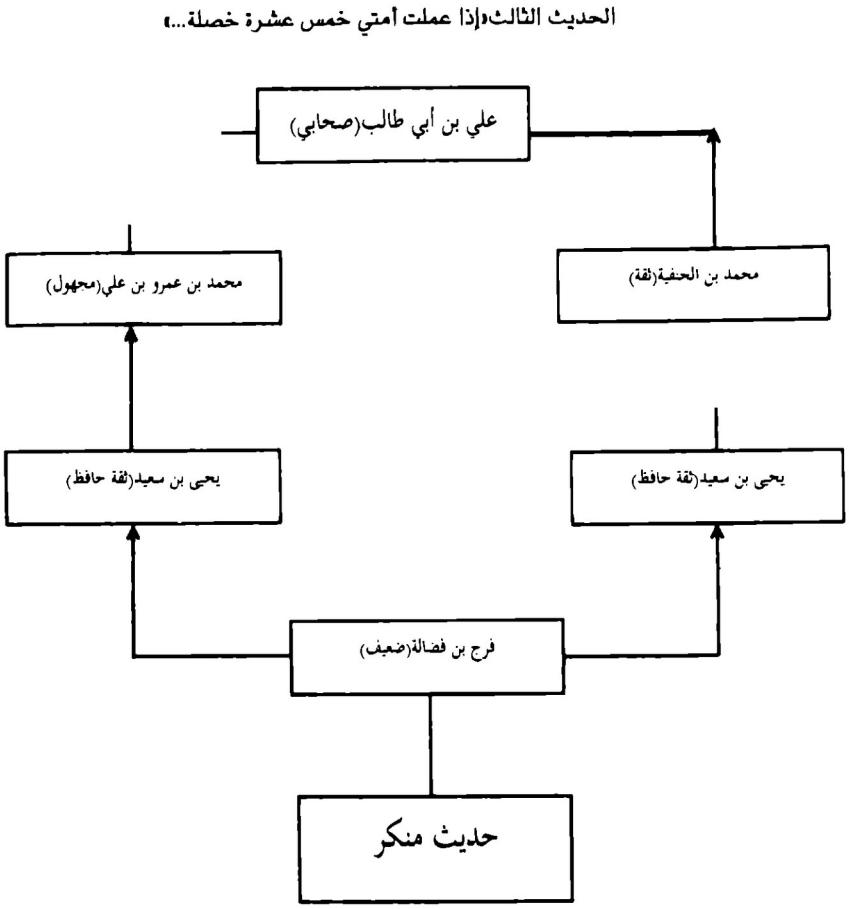
As for Ja'far Ibn Sulayman al-Dhuba'iy, al-Dhahabi said in al-Mughni Fi al-Du'afa' regarding him: "He is Saduq, a Thiqah and well known. Yahya al-Qattan declared him weak and others also as he had Tashayyu' (Shi'a'ing), he had that which was rejected from him and not (even) written". Ja'far also did not mention who narrated directly from Layth Ibn Abi Sulaym directly, Ja'far is from the eighth generation while Layth is from the sixth, it is then very possible as it is very evident from this narration that he would sometimes do Isnad of narrations and sometimes Irsal all of this are Qara'in that declare the first Isnad as the correct one among these, which is also weak as clarified in detail before. These narrations being weak is also the view of Bashar 'Awwad Ma'ruf, al-Zubayr Dahan Abd al-Haqq al-Ishbili, Ibn al-Qaysarani and others.

Third narration

Rasulullah ﷺ said: “When my Ummah does fifteen things, the afflictions will occur in it”. It was said: “What are they, O Messenger of Allah?”. He said: “When the spoils of war are distributed (preferentially), trust is usurped, Zakah is a fine, a man obeys his wife and disobeys his mother, he is kind to his friend and abandons his father, voices are raised in the Masajid, the leader of the people is the most despicable among them, the most honored man is the one whose evil the people are afraid of, intoxicants are drunk, silk is worn (by males), there is a fascination for singing slave-girls and music, and the end of this Ummah curses its beginning. When that occurs, anticipate a red wind, collapsing of the earth, and transformation”.

This is narrated from Tariq of Al-Faraj Ibn Fadhalah Ibn al-Nu’man al-Tanukhi (11). And also from Tariq of Muhammad Ibn ‘Amr Ibn Ali (12).

What the Hadith looks like with its Asanid:



Clarification of its Asanid

This narration is Munkar for the following, it is from Tariq of Al-Faraj Ibn Fudhalah: > Yahya Ibn Sa'id > Muhammad Ibn Ali Ibn al-Hanafiyyah > Ali Ibn Abi Talib > Rasulullah ﷺ. As for al-Tirmidhi, it is from Tariq of Muhammad Ibn 'Amr Ibn Ali, he changed Muhammad Ibn Ali Ibn al-Hanafiyyah.

Its Isnad is Munqati', either between Yahya Ibn sa'id and Ibn al-Hanafiyyah as it is in the Isnad of al-Tabarani and Ibn Hazm, or between Muhammad Ibn 'Amr and Ali according the Isnad of al-Tirmidhi.

Muhammad Ibn 'Amr Ibn Ali Ibn Talib is Majhul, al-Hafidh said in al-Taqrib: "He is Majhul from the third". It has been said that what is correct is that it is from Muhammad Ibn Ali, who is Ibn al-Hanafiyyah.

Lahiq Ibn al-Husayn is not Majhul as Ibn Hazm said, he is known, for lying, he was accused of it, it is mentioned in Mizan al-I'tidal: "Al-Idris al-Hafidh said regarding Lahiq Ibn al-Husayn: 'He was a liar, an Affak (one of the phrases of the second grade of unacceptability, which means that the narrations narrated by such people are totally unacceptable)'"

Dhirar Ibn Ali is Majhul just as Ibn Hazm said, it is mentioned in Lisan al-Mizan: "Dhirar Ibn Ali al-Qadi Abu al-Murajja is unknown, Lahiq Ibn al-Husayn narrated from him and he is discarded". Abu al-Abbas al-Nabati mentioned in Dhayl al-Kamil what Ibn Hajar said regarding him: "It is not known who he is". He also then mentioned Ibn Hazm and said afterwards: "The matter is exactly as they said it". So Al-Nabati, al-Dhahabi, Ibn Hajar all agree with Ibn Hazm on this.

Ahmad Ibn Sa'id Ibn Abdullah Ibn Kathir al-Himsi is also Majhul, not a single thing is known from him which is also the view of Ibn Hazm, al-Dhahabi and Ibn Hajar.

This narration is however narrated from another Tariq, which is also weak for the following reasons.

Al-Faraj Ibn Fudhalah is weak, this narration from him is declared as from his Manakir. He is also declared weak by Yahya Ibn Sa'id al-Qattan, Abd al-Rahman Ibn Mahdi, Ibn Hajar, al-Bukhari and al-Dhahabi.

Its Isnad is Munqati', the narration has been declared Ma'lul for it. Ibn Hajar said in al-Taqrib: "Yahya Ibn Sa'id al-Ansari is Thiqatun Thabtun, he passed away in the fifth generation, 144 AH or after it". He also said regarding Muhammad Ibn Ali: "He is a Thiqah, a scholar from the third generation, he passed away after 80 AH".

The discarded in this Isnad is then one or more, and they are also not known, not even their names.

Those who agreed with Ibn Hazm on declaring this narration weak are al-Daraqutni, he was asked about both Turuq of this narration and he said both are not preserved (13).

Al-Dhahabi said regarding the narrations: “It is false” and al-Dhahabi also mentions Ahmad in the biography of Faraj Ibn Fadhalah Ibn al-Nu’man al-Tanukhi: “If Yahya Ibn Sa’id speaks he brings Manakir”.

Al-’Ala’i summarized in the biography of Muhammad Ibn ‘Amr Ibn Abi Talib his views regarding the narration, he said: “From Tariq of Salih Ibn Abdullah Ibn Fadhalah Ibn al-Nu’man al-Tanukhi > Yahya Ibn Sa’id > Muhammad Ibn ‘Amr and al-Mizziy said in al-Tahdhib: ‘The people narrated from Faraj Ibn Fadhalah > Yahya Ibn Sa’id > Muhammad Ibn Ali > Ali > Rasulullah ﷺ’. And I (al-’Ala’i) say: ‘If the first narration would be preserved it would be Mursal, because Muhammad Ibn ‘Amr did not meed his grandfather and if the second one would be preserved then Muhammad Ibn Ali is Ibn al-Hanafiyyah and that is Mursal as well because Yahya Ibn Sa’id al-Ansari did not meet him, the narration is weak also because of Faraj Ibn Fadhalah’” (14).

Ibn al-Jawzi said: “This narration is Maqtu’, Muhammad did not see Ali Ibn Abi Talib, Yahya said: ‘Al-Faraj Ibn Fadhalah is weak’. Ibn Hibban said: ‘he would substitute the Asanid, he used to claim the Marasil as Marfu’ and would tell from Thiqat which they did not say and apply Mutun from weak narrations to authentic narrations’. It is not allowed to use this narration as an evidence” (15).

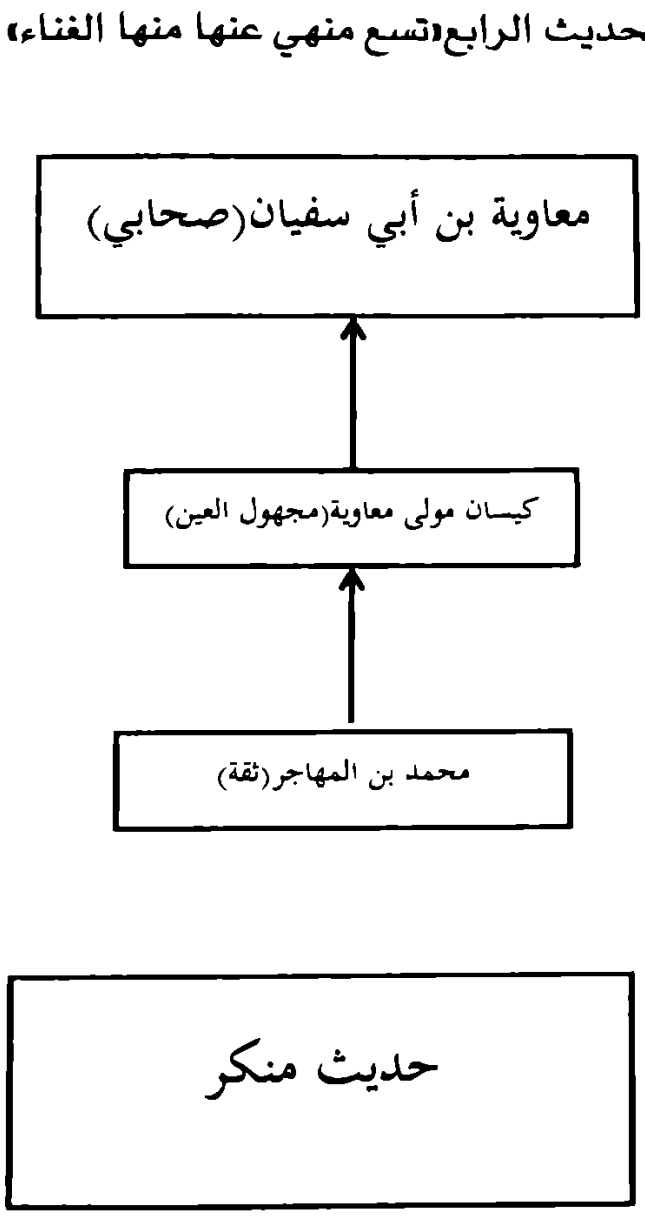
These narrations being weak is also the view of Bashar ‘Awwad Ma’ruf, al-Zubayr Dahan Abd al-Haqq al-Ishbili, Ibn al-Qaysarani and others.

Fourth narration

Rasulullah ﷺ said: “Nine are prohibited, among them is singing, poetry…”

This is narrated from Tariq of Ibn ‘Asakir (16) and from Tariq of Yahya Ibn Salih al-Wuhadhiy (17).

What the Hadith looks like with its Asanid:



Clarification of its Asanid

This narration is Munkar, very weak.

There is also in this weak narration the prohibition of poetry while they allow it. This narration is not regarding musical instruments.

The Matn of this narration is also filled with Idtirab, because in some of the narrations there is mentioned the prohibition of the nine, and in some only seven as it is according Ahmad, al-Bukhari, al-Tabarani and Ibn ‘Adiy.

Kaysan Mawla of Mu’awiyah is Majhul ul-’Ayn, and no one other than Muhammad Ibn al-Muhajir narrated from him as is clarified in his biography in al-Tahdhib and others. It was said, his name is Hariz or Abu Hariz, the Mawla of Mu’awiyah. It was also said that he is someone else. Ibn Hazm weakened him and many also agree with this view. Ibn Hajar said in Tahdhib al-Tahdhib in the biography of Hariz after mentioning the Asanid of the narrations: “I (Ibn Hajar) say: ‘Al-Daraqutni said: ‘Abu Hariz Mawla Mu’awiyah is Majhul’”. Ibn Hajar also said in al-Taqrib that he is Majhul. It is not narrated from Kaysan from anyone except one Thiqah which is Muhammad Ibn Muhajir because Abdullah Ibn Dinar which narrated from Abu Hariz, assuming that he is the same Kaysan, Al-Tabarani also declared him weak.

Muhammad Ibn Muhajir is declared weak by Ibn Hazm, this is incorrect as this name is used by more than one person. Ibn al-Jawzi said in al-Du’afa’ Wal-Matrukin at the biography of Muhammad Ibn al-Muhajir Abi Abdullah al-Qadhi after he indicated his weakness: “There are 7 who are called Muhammad Ibn Muhajr, we do not know anyone of them being weak except for the one in this narration”. This is also false from Ibn al-Jawzi, al-Khatib and al-Dhahabi said: “There are three of them, a Qurashi, a Baghdadi and an Ansari from Sham. The first is Majhul, the second is accused of lies and the third is a Thiqah” (18). The third is a Thiqah and he is the one who is in the narration of our topic.

Abd al-Rahman Abu al-’Ala’ is also Majhul.

And also Muhammad Ibn Muhajir al-Ansari al-Shami, al-Haytham Ibn Kharijah and others mentioned that he passed away 107 AH which means that he could have never met Kaysan Mawla Mu’awiyah.

This narration is also narrated from Isma’il Ibn ‘Ayyash (19). This is also weak because of Abdulllah Ibn Dinar al-Bahrani, he is very weak.

These narrations being weak is also the view of Bashar ‘Awwad Ma’ruf, al-Zubayr Dahan Abd al-Haqq al-Ishbili, Ibn al-Qaysarani and others.

Fifth narration

Rasulullah ﷺ said: “Singing produces hypocrisy in the heart”.

This is narrated from Tariq of Abi Dawud and Tariq of Sallam Ibn Miskin (20).

And from Tariq of Abdullah Ibn Umar Abd al-Aziz Ibn Abi Rawad (21).

And from Tariq of Abd al-Rahman Ibn Abdullah (22).

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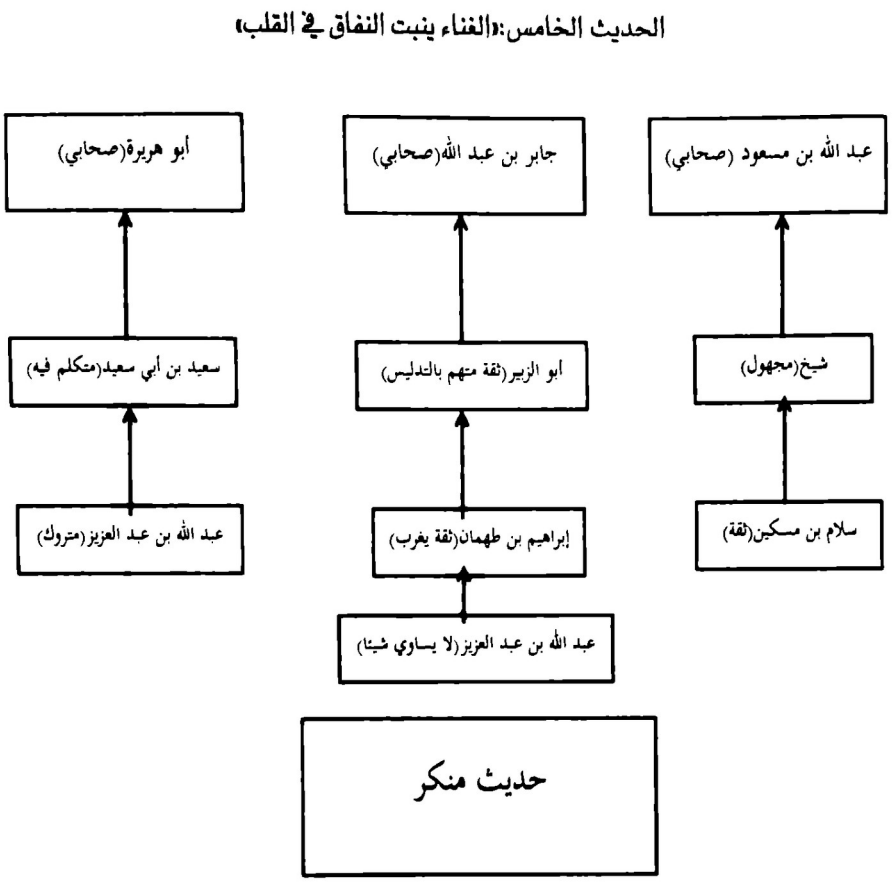

Clarification of its Asanid

This narration is Munkar, very weak.

Its Maqtu', Mawquf and Marfu' are all weak.

As for the weakness of the Marfu' version. It is narrated from Tariq of Abu Dawud and Sallam Ibn Miskin > A Shaykh > Abu Wa'il > Abdullah Ibn Mas'ud > Rasulullah ﷺ.

It is weak because of the Mubham Shaykh, it is not known who he is.

This is also narrated Marfu' from Jabir. Which is from Tariq of Abdullah Ibn Abd al-Aziz Ibn Abi Rawad > Ibrahim Ibn Tahman > Ibn al-Zubayr > Jabir Ibn Abdullah.

In this Isnad there is Abdullah Ibn Abd al-Aziz, al-Dhahabi said in al-Mughni Fi al-Du'afa': "Abu Hatim and others declared his narrations as Munkar. And Ibn al-Junayd said: 'His narrations do not weigh an atom's weight'". And Ibn Hajar mentioned their views in al-Lisan. Ibn Hibban mentioned him in al-Thiqat and said: "Narrations can be accepted if he narrates other than his father. His narration from Tahman has Manakir". This is what occured in the narration of the topic. Al-'Uqayli said: "He has Manakir narrations, he is not someone who is precise in narrations".

As for the narration from Tariq of Abd al-Rahman Ibn Abdullah > his father > Sa'id Ibn Abi Sa'id > Abu Hurairah > Rasulullah ﷺ. Ibn al-Jawzi said: "This narration is not authentic, Ahmad said: 'The narrations of Abd al-Rahman Ibn Abdullah do not weigh anything we used to burn his narrations'. Yahya said: 'They are nothing'. Al-Nasa'i and al-Daraqutni said: 'Matruk'". Ibn 'Adiy said: "The narrations of al-Rahman Ibn Abdullah are Manakir, either in its Isnad or Matn".

As for the Mawquf narration it is narrated from Ibn Abi al-Dunya, from Tariq of Shu'ba > al-Hakam > Hammad > Ibrahim > Ibn Mas'ud.

This is weak. Ibrahim in this Isnad is Ibn Zayd al-Nakha'i, he did not hear from Ibn Mas'ud, he has a lot of Irsal and would do Tadlis. Some scholars accepted his Irsal and that is no evidence for Tashih of his Mursalat. How many scholars are there doing Tashih of all Marasil and how many do that only for some Marasil. The Muhaqqiqun however did not accept any Mursal, as Irsal is from the types of weakness. Hammad in the Isnad is Ibn Abi Sulayman, he is Saduq with a lot of Awham as mentioned by al-Hafidh in al-Taqrib, this happens in his Tafarrud. He is however followed in this case as is narrated from Tariq of Ibn al-Ja'd > Muhammad Ibn Talha > Sa'id Ibn Ka'b al-Muradi > Muhammad Ibn Abd al-Rahman Ibn Yazid > Ibn Mas'ud. Except that this Isnad is also weak. Muhammad Ibn Abd al-Rahman Ibn Yazid is al-Nakha'i, he is a Thiqah that did not hear from Ibn Mas'ud, it is close being Mu'dhal, IbnHajar declared him to be from the sixth generation. And Sa'd Ibn Ka'b is Majhul, no one other than Ibn Hibban said he is a Thiqah and his method of Tawthiq of Majahil is rejected.

As for the Maqtu' Isnad, it is narrated from Tariq of Ma'mar > Mughirah > Ibrahim (23).

This is a Riwayah from Thiqat, Mughirah is a Thiqah except that he would do Tadlis especially from Ibrahim as Ibn Hajar said in al-Taqrib which occurs also in this Isnad, he would hear it from others but claim he claimed it from someone specific. This Maqtu' version is narrated from another Isnad from Tariq of Waki' > Sufyan > Habib Ibn Abi Thabit > Mujahid > Ibrahim (24).

Its narrators are Thiqat in this Isnad but Habib Ibn Abi Thabit is a Mudallis and did not make clear his hearing from Ibrahim al-Nakha'i.

No Marfu' narration is then ever authentic from Rasulullah ﷺ. Ibn Hajar said: "Ibn Tahir said: 'The most authentic Asanid for this narration is that it is only what Ibrahim said'" (25).

Meaning no Marfu' from Rasulullah ﷺ is authentic as is very clear as clarified and no Mawquf narrations from al-Sahabah as clarified.

There are many that agree with Ibn Hazm on declaring this narration weak. Such as Ibn al-Jawzi, Abd al-Haqq al-Ishbili, Ibn al-Qattan al-Fasi, Ibn al-Mulaqqin, Ibn Hajar, Ibn Bashar 'Awwad, al-Zubayr Dahan and others (26).

Some even declared it as fabricated such as Ali al-Qari (27).

And know that no Mawquf and Maqtu' narration is ever an evidence, evidence lies only in Marfu', that which is from Rasulullah ﷺ and there is none of it authentic from this narration.

Sixth narration

Rasulullah ﷺ said: “The ear of the singer is in the hand of Shaytan”.

From Tariq of Abd al-Malik Ibn Habib > Abd al-Aziz al-Uwaysi > Abdullah Ibn Umar Ibn Hafs Ibn ’Asim > Rasulullah (28).

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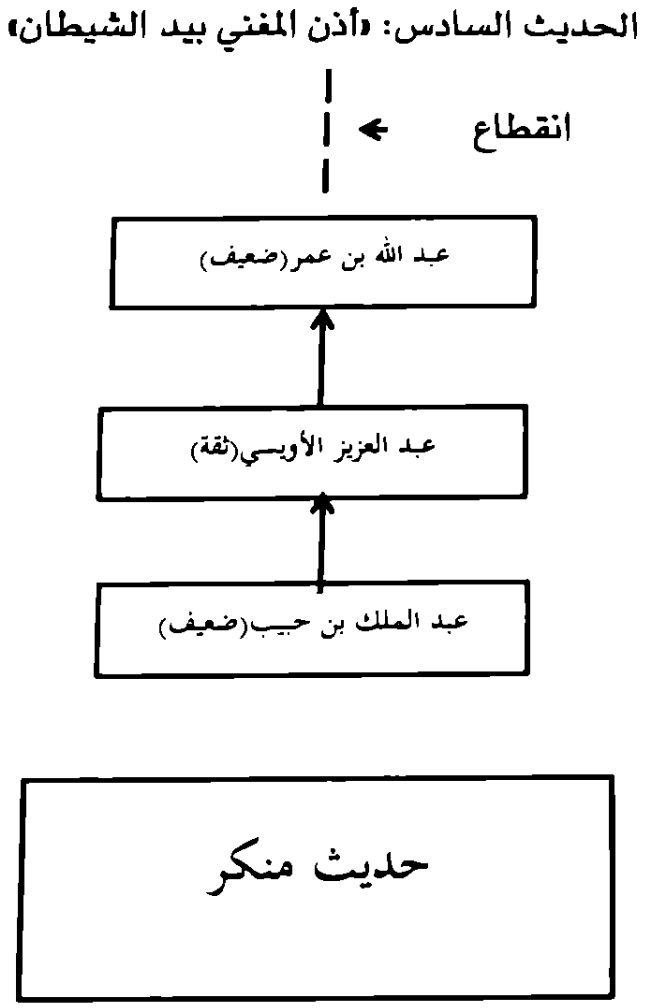

Clarification of its Asanid

This narration is weak, it is Munqati'.

Firstly Mu'allaq between Ibn Hazm and Abd al-Malik Ibn Habib, the amount of a desert. Secondly there's another desert of hollowness between Abdullah Ibn Umar and Rasulullah ﷺ, which is another Inqita'.

Abdullah Ibn Umar is also weak as clarified in al-Taqrib. Abdullah Ibn Umar Ibn Hafs Ibn 'Asim Ibn Umar Ibn al-Khattab is the grandson of Umar Ibn al-Khattab, not his well known Sahabi son Abdullah Ibn Umar.

Seventh narration

Rasulullah ﷺ said: “Allah prohibited teaching female singers, buying and selling them and eating from their price”.

This is narrated from Tariq of Musa Ibn A’yan > Layth Ibn Abi Sulaym > Ubaydullah Ibn Zahr > Ali Ibn Yazid > al-Qasim > Abu Umamah > Rasulullah (29).

And from Tariq of Isma’il Ibn ’Ayyash > Muttarih Ibn Yazid al-Kinabi > Ubaidullah Ibn Zahr > Same as before (30).

And from Tariq Abd al-Malik Ibn Habib > Abd al-Aziz al-Uwaysi > Isma’il Ibn ‘Ayyash > Ali Ibn Yazid > al-Qasim Ibn Abd al-Rahman > Umamah al-Bahili > Rasulullah.

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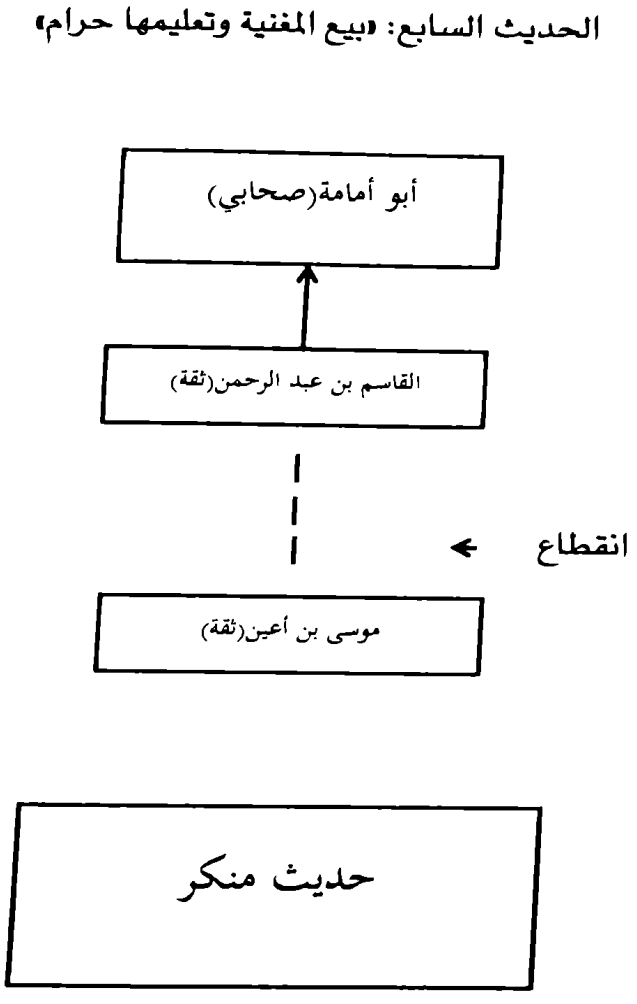


This is very weak. We mentioned previously the weakness of everyone Riwayah above Ubaidullah and they appear again in this narration. Such as Layth Ibn Abi Sulaym whose narrations are abandoned for Ikhtilat as clarified before.

As for Tariq of Isma'il Ibn 'Ayyash, there is consensus on the weakness of Muttarih Ibn Yazid as mentioned in al-Mizan and the Isnad above Layth is nothing.

There is also Saqt or Inqita' in this narration as Musa Ibn A'yan did not narrate from al-Qasim directly there are instead unknown intermediaries while he only mentions Layth Ibn Abi Sulaym.

As for Ubaidullah Ibn Zahr he is al-Ifriqi is also weak, he is declared a Thiqah by al-Bukhari but the majority of the scholars are upon agreement on his weakness, such as Yahya Ibn Ma'in, Ali Ibn al-Madini, Abu Hatim, Al-'Ijliy, Ya'qub Ibn Sufyan, al-'Uqayli and others.

Al-Qaraqutni also said: "Ubaidullah Ibn Zahr did not hear from al-Qasim, between them there is Ali Ibn Yazid, and its Isnad is weak" (30.5).

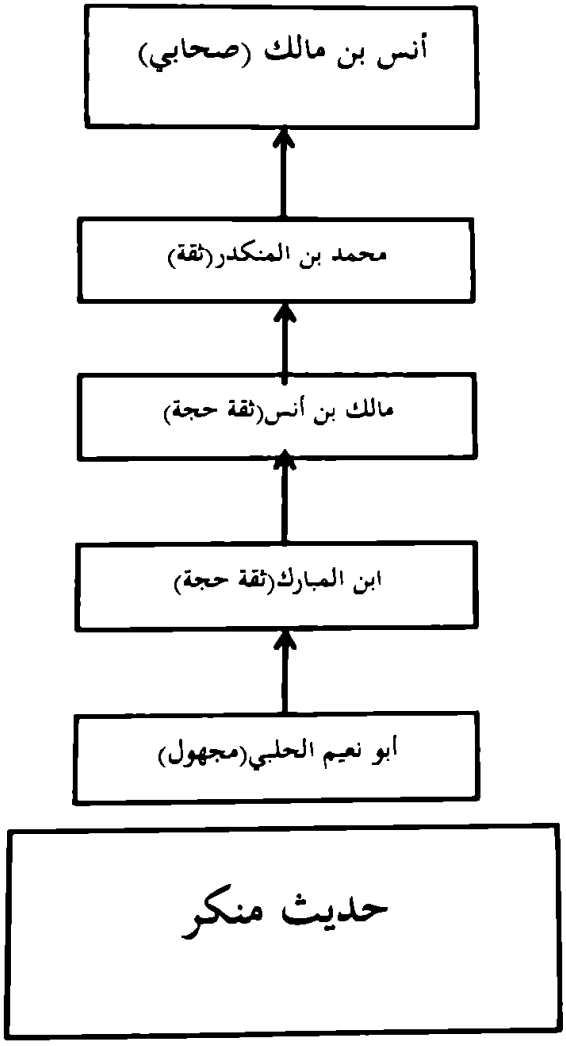
Eighth narration

Rasulullah ﷺ said: “Whoever listens to a female singer, molten lead will be poured in his ears”.

This is narrated from Tariq of Abu Bakr al-Suri (31).

What the Hadith looks like with its Asanid:

الحديث الثامن: «المستمع للمغنية يصب في أذنه الآنك»



Ahmad Ibn Isma'il > al-Hadrami al-Qadhi > Muhammad Ibn Ahmad Ibn al-Khallas > Muhammad Ibn al-Qasim Ibn Shu'ban al-Misri > Ibrahim Ibn Uthman Ibn Sa'id > Ahmad Ibn al-Ghamr Ibn Abi Hammad and Yazid Ibn Abd al-Samad > Abu Nu'aym Ubaid Ibn Hisham al-Halabi > Abdullah Ibn al-Mubarak > Malik Ibn Anas > Muhammad Ibn al-Munkadir > Anas Ibn Malik > Rasulullah ﷺ.

This narration is Batil, Ibn al-Jawzi narrated it Mu'allaq from a man of Halab (Abu Nu'aym Ubaid Ibn Hisham al-Halabi > Ibn al-Mubarak > Malik > Ibn al-Munkadir > Rasulullah ﷺ. Ibn al-Jawzi then said: "Ahmad Ibn Hanbal said: 'This narration is Batil'". Abu Bakr al-Marrudhi also narrated this from Ahmad (32).

Abu Nu'aym Ubaid Ibn Hisham al-Halabi used to do Talqin, they criticized his narrations from Ibn al-Mubarak as is evident in this narration. He also did Tafarrud, no one other than him ever narrated this. Al-Ajurri said: "He changed during the later times of his life and would do Talqin of narrations that have no Asl". Al-Nasa'i said: "He is not strong (in precision and memory). Al-Hakim Abu Ahmad said: "Abu Nu'aym Ubaid Ibn Hisham al-Halabi narrated from Ibn al-Mubarak, from Anas narrations which are not followed" (33),

The narrations al-Hakim is talking about is the exact narration of the topic.

Al-Daraqutni said: "Abu Nu'aym is the only one narrating it and it is not authentic from Malik and also not from Ibn al-Munkadir" (34).

Al-Dhahabi said: "He used to be a Thiqah but changed later in his life". He also said: "He is not strong".

Ibn Hajar said in al-Taqrib: "He was a Saduq, changed later in his life and accepted Talqin".

Ibrahim Ibn Uthman Ibn Sa'id is Majhul just as Ibn Hazm claimed. Ibn Hajar claimed that he wrote a biography about him in al-Lisan after the biography of Ahmad Ibn al-Umar Ibn Abi Hammad, while he did not write anything.

Ibn Hazm also declared Ibn Sha'ban weak, Ibn Hajar quoted him and did not say anything regarding that.

This narration is also declared weak by al-Albani (35), Bashad 'Awwad and al-Zubayr Dahhan

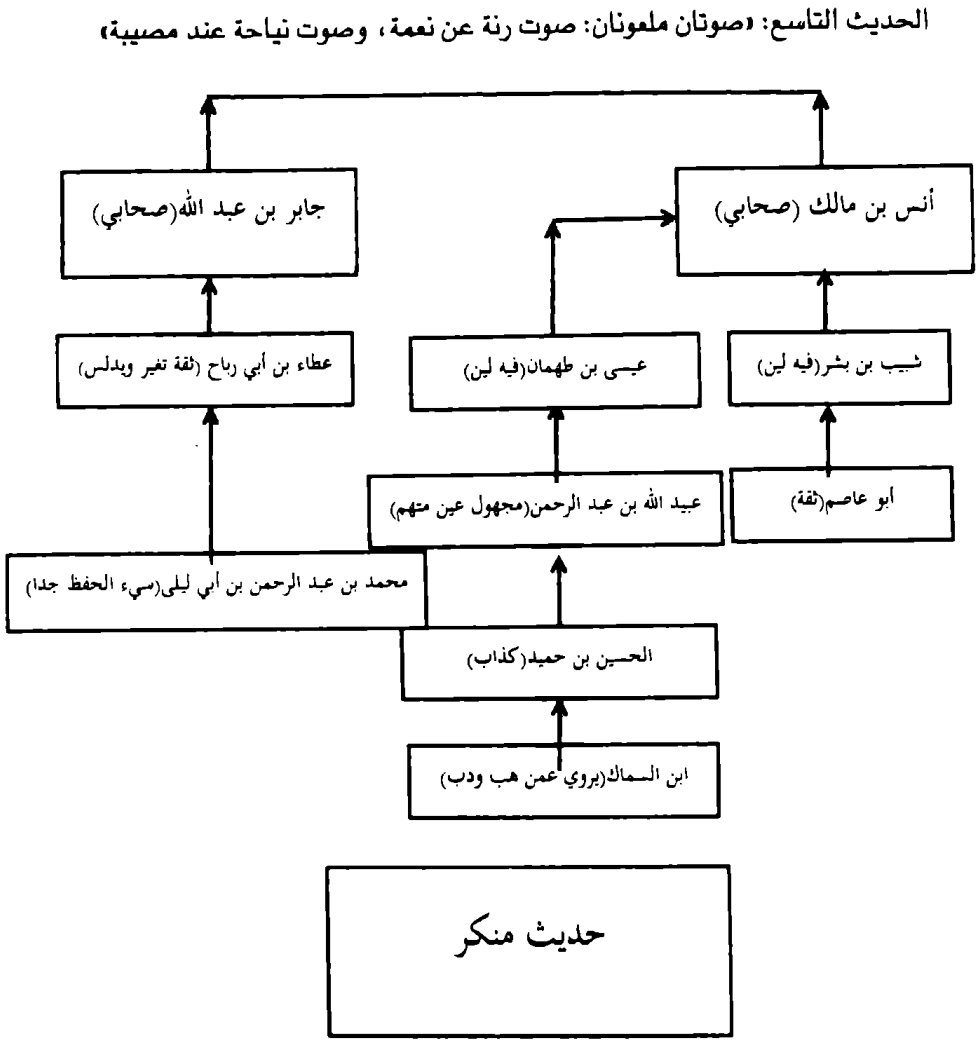
Ninth narration

Rasulullah ﷺ said: “A screaming voice of a tone is cursed”

This is narrated from Tariq of Ibn ’Asim > Shabib Ibn Bishr al-Bajali > Anas > Rasulullah (36).

And it is narrated from Tariq of Muhammad Ibn Abd al-Rahman Ibn Abi Laylah > ’Ataa > Jabir Ibn Abdullah and Abd al-Rahman Ibn ‘Awd > Rasulullah (37).

What the Hadith looks like with its Asanid:



This narration is Munkar. Al-Bazzar said: “We do not know from Anas except this Isnad”.

And this Isnad is Munkar Shabib Ibn Bishr did not learn it. Abu Hatim said: “He is a suspect in Hadith”. Ibn Hibban mentioned him in al-Thiqat and said: “He made a lot of mistakes”. Al-Dhahabi commented on the Tashih of al-Hakim on this narration, he said: “His narrations are suspected” (38).

Al-Albani however added a Mutaba’ah to this narration (39).

He mentioned: “Ibn al-Sammak > Al-Husayn > Ubayd Ibn Abd al-Rahman al-Tamimi > ’Isa Ibn Tahman > Anas > Rasulullah ﷺ”.

But Ubayd who is mentioned here, Ibn Abi Hatim mentioned it and nicknamed him Abi Muhammad al-Bazzaz, Usamah al-Kalbi nadrated from him, Ibn Abi Hatim asked his father Aba Hatim about it, he said: “I do not know him and the narration he narrated is a lie. And I do not know the narration he indicates” (40).

Other mistakes from the Mutaba’ah narration al-Albani and false Shawahid brought is that Ubaydullah Ibn Abd al-Rahman al-Tamimi is Majhul ul-’Ayn. And al-Husayn mentioned is al-Husayn Ibn Humayd Ibn al-Rabi’. Al-Dhahabi mentioned him in al-Du’afa‘ and said: “Mutayyan said about him: ‘He is a liar’”.

As for the Tariq of Ibn Abi Laylah. Al-Tirmidhi said: “This narration is Hasan”. This is false as the narration is Ma’lul and Munkar as well. Ibn Abi Laylah opposed and came with additions which are not preserved by Thiqat, he is Saduq but has very bad memory as clarified in al-Taqrib and also in al-Mizan. And also Shu’bah said regarding him: “I haven't seen a memory worse than his”. Ibn al-Qattan said: “He has a very bad memory”. Ibn Ma’in said: “He is weak”. Al-Nasa’i and others said: “He is not strong”. Al-Daraqutni said: “Very bad memory and a lot of Wahm”. Abu Ahmad al-Hakim said: “Most of his narrations are inverted”. Such narrations are unacceptable, especially since he was the one opposing the other Thiqat such as al-Bukhari, Abu Dawud and Ahmad (41). Ibn Abi Laylah is declared weak by Yahya Ibn Sa’id al-Qattan, Ahmad Ibn Hanbal, Shu’bah Ibn al-Hajjaj, Ibn Ma’in, al-Bukhari and others he is also the only one narrating it from ‘Ataa Ibn Abi Rabah, his Tafarrud is always rejected, he has also added Idtirab in it.

All of them are from Anas regarding the story of the passing of Ibrahim, the son of Rasulullah ﷺ his eyes overflowed with tears, Abd al-Rahman Ibn ’Awf asked him: “You too [are crying] O Messenger of Allah?”. Rasulullah ﷺ answered: “It is compassion O Ibn ’Awf”. He then shed more tears and said: “The eye weeps and the heart grieves, but we say only what our Lord is pleased with, and we are grieved over being separated from you, O Ibrahim”.

It is known that this is one story and that the death of Ibrahim did not repeat, then how can someone with very bad preserve what Thiqat did not preserve.

Ibn Hibban mentioned this narration as from the Munkarat of Ibn Abi Laylah (42).

And also al-Daraqutni said it is from his Munkarat, He clarified in detail what further indicates his Idtirab and that he did not preserve it is that he narrated it three times in different manners. (43).

Al-Albani responded to Ibn Hazm on this narration using the weak Mutaba’ah which we clarified just before, he exaggerated with this weak narration and claimed Ibn Hazm is not a Hafidh and not specialized in Hadith. He claims there are other Asanid for this narration, in total two, one from Abd al-Rahman Ibn ’Awf and Anas Ibn Malik. We clarified why they are also weak.

Tenth narration

Rasulullah ﷺ said: “A group from my Ummah will sleep one night; they engaged in idle pastimes, games, eating and drinking. They will wake up being apes and pigs. They will be swallowed and the wind will turn them into dust just as those who turned into dust before them who did Istihlal of what is Haram. Their clothes is silk and what they hit is the Duff and they use female singers”.

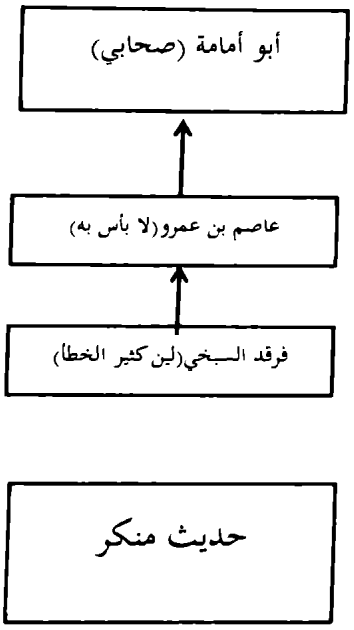
This is narrated from Tariq of Sa’id Ibn Mansur > al-Harith Ibn Nabhan > Farqad al-Sabakhi > ‘Asim Ibn ‘Amr > Abu Umamah > Rasulullah ﷺ.

And from Tariq of Ja’far Ibn Sulayman > Farqad al-Sabakhi > ‘Asim Ibn ‘Amr > Abu Umamah > Rasulullah (44).

And from Tariq of Sa’id Ibn Mansur > Abu Dawud, Sulayman Ibn Salim al-Basri > Hassan Ibn Abi Sinan > a man > Abu Hurairah > Rasulullah (44.5).

What the Hadith looks like with its Asanid:

الحديث الحادي عشر(2): مسخ قوم بسبب شرب الخمر واتخاذ القينات والمعازف والدفوف



Clarification of the narration

This narration is weak, al-Bukhari mentioned Farqad al-Sabakhi in his al-Du'afa', he said regarding him: "There is Manakir in his narrations". And al-Dhahabi said regarding him in his al-Du'afa': "Yahya Ibn Ma'in declared him a Thiqah. Ahmad declared him not strong, al-Nasa'i and al-Daraqutni declared him weak". Ibn Hajar said in al-Taqrib: "He is a Saduq worshiper but is Lin (has weak memory), with many mistakes". Yahya al-Qattan said: "I do not like narrations from Farqad al-Sabakhi". Hammad Ibn Zayd said: "Farqad al-Sabakhi was mentioned to Ayyub al-Sakhtiyani, he said: 'He was not a narrator of Hadith'". He is further declared weak also by Ali Ibn al-Madini, Abu Zur'ah al-Raziyan, Ya'qub Ibn Sufyan and others as is clarified in Tahrir al-Taqrib (45).

And al-Bukhari also mentioned 'Asim Ibn 'Amr in his al-Du'afa', he said: "Farqad al-Sabakhi narrated from him and his narration is not authentic". Abu Hatim also mentioned that from al-Bukhari and moved on to the other Isnad and also al-Dhahabi in al-Mizan.

As for al-Harith Ibn Nabhan. Al-Dhahabi said regarding him in al-Mughni Fi al-Du'afa': "They declared him weak once". Ibn Hajar said in al-Taqrib regarding him: "He is Matruk".

This is also narrated from Qatadah > Sa'id Ibn al-Musayyib > Rasulullah ﷺ, but with Irsal, it is also narrated from Ibrahim al-Nakha'i, but it is Mu'dhal (46).

The Isnad is Munqati' between Hassan Ibn Abi Sinan and Abu Hurairah. Some narrated it Mutassil with a remaining Mubham in the narration who no one knows.

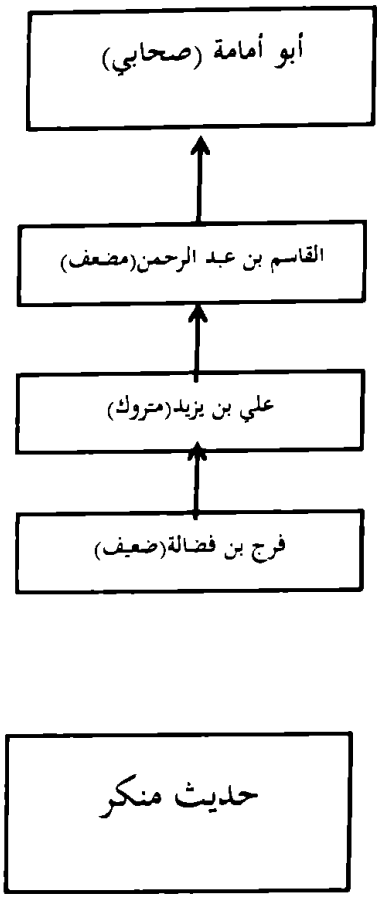
Eleventh narration

Rasulullah ﷺ said: “Indeed Allah has sent me as a mercy for the world and has ordered me to destroy music and musical instruments, idols, the cross, it is not allowed to sell, buy, teach, trade it, its price is Haram”.

This is narrated from Tariq of Sa’id Ibn Mansur > Faraj Ibn Fadhalah Ibn al-Nu’man al-Tanukhi . Ali Ibn Yazid > al-Qasim > Abi Umamah > Rasulullah (47).

What the Hadith looks like with its Asanid:

الحديث الثاني عشر: أمر النبيﷺ بمحو المعازف والمزامير



Clarification of its Asanid

The narration is weak.

Ali Ibn Yazid is Matruk just as Ibn Hazm and many others said, al-Qasim is also weak, we mentioned these two before, as they appeared in the Asanid of before. We clarified in detail their weaknesses. Al-Shaykh Shu'ayb al-Arna'ut said in his Takhrij of Musnad Ahmad from this narration: "This Isnad is very weak".

Ali Ibn Yazid is al-Hani. Al-'Uqayli said: "Adam told me: 'I heard al-Bukhari say: '[The Isnad:] Ali Ibn Yazid Abu Abd al-Malik al-Hani > al-Qasim, is Shami Munkar ul-Hadith (fifth degree of unacceptable Ahadith)'" (48).

Twelfth narration

Rasulullah ﷺ said: “Do not pray on anyone that dies with having a female singing slave girl”

This is narrated from Tariq of Ibn Sha’ban > Hashim Ibn Nasih > Umar Ibn Musa > Makhul > Aisha > Rasulullah (49).

This is Munqati’, Makhul who is al-Shami did not hear from Aisha. As for Hashim Ibn Nasih is Majhul. Which is also declared by al-Dhahabi. As for Umar Ibn Musa al-Wajihi is weak, which is also the view of Ibn Ma’in, al-Bukhari, Ibn ‘Adiy they all declared him to be fabricating narrations (50).

Thirteenth narration

It is narrated from > Ahmad > Makki > al-Ju'ayd > Yazid Ibn Khusaifah > al-Sa'ib Ibn Yazid: "A woman came to Rasulullah ﷺ, Rasulullah ﷺ said: 'O Aisha, do you know her?'. She said: 'No O Prophet of Allah'. Rasulullah ﷺ said: 'This is the singing girl of the son of so-and-so, do you want her to sing for you?'. She said: 'Yes'. So he gave her a Tabaq and she sang for her'. Rasulullah ﷺ then said: 'Satan has whispered (pride) in her nostrils'" (51).

This is weak as Yazid ibn Khusayfah is Munkar ul-Hadith and even if this would be authentic, there is no evidence in this for the prohibition of musical instruments. Rasulullah ﷺ prohibited nothing in this narration it is only a khabar, the Prophet did not prevent her, and did not prohibit anything, and we know that Rasulullah ﷺ also said regarding the man that slept at night till after Subh: "He is a man in whose ears (or ear) Satan had urinated" (52). This does not include in of itself a prohibition against anything. We also know that this is not a threat.

The narration from al-Bukhari

Before we look into the narration of al-Bukhari we must make clear some matters. Regarding al-Mu'allaq, it is known that the Isnad is the way to the Matn, the Isnad is either connected (Muttasil) or disconnected (Munqati'). And a disconnection is either at the beginning of an Isnad, its middle or at the end. The first type is what the scholars of al-Istilah define as Mu'allaq, with one or more narrators missing in the beginning of an Isnad for it to be Muttasil. Ibn al-Salah defines a Mu'allaq narration to occur if it has two of the following: first is one or more narrators missing in the beginning of an Isnad and second is that it must be Sighat ul-Jazm not Sighat ul-Tamridh. Jazm is when there is certainty who the narrator is and Tamridh is when there is no certainty, such as if a narrator says: "it has been reported", instead of saying with certainty who the narrator is. These are the conditions mentioned by al-Zayn al-Hafidh in his al-Fiyah. If the disconnection is at the end of the Isnad it is called Mursal not Mu'allaq. Mu'allaq narrations are weak narrations, they are not accepted as any disconnection is from a weakness, whether only one narrator is missing for it to be connected or more. A Mu'allaq narration is not from the conditions of an authentic narration according to al-Bukhari, he called his own book Sahih al-Bukhari, "Al-Jami', al-Musnad al-Sahih". This indicates that according to him that a narration must have a connected Isnad and a Mu'allaq Isnad had disconnection.

There are two groups on the Mu'allaqat of al-Bukhari.

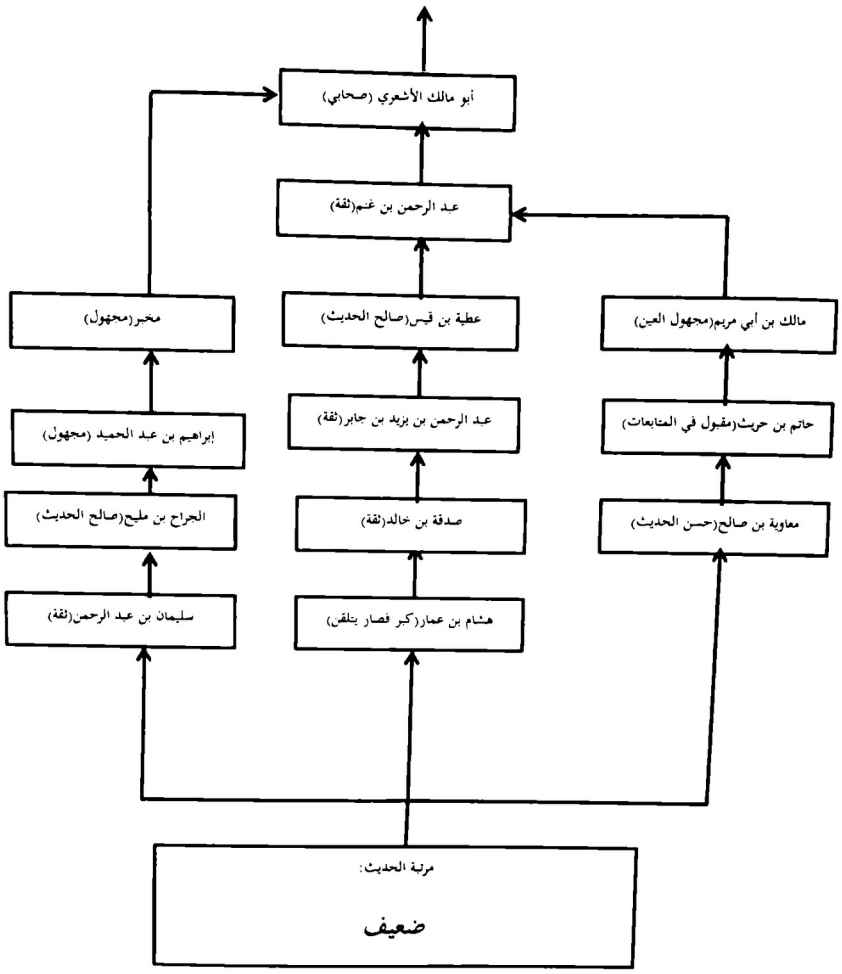
The first group does Husn al-Dhan of al-Bukhari and claim that the Mu'allaqat from al-Bukhari are authentic between himself and the next mentioned narrator. Such as in 1098 in the Isnad. They authenticate any disconnection between al-Bukhari and the next mentioned narrator, but that everyone after that mentioned narrator is investigated in the same manner all existing narrations are investigated. This is the view of Ibn al-Salah, Ibn Hajar, al-Albani and others. They all see the Mu'allaqat of the Sahihayn as authentic (53).

The second group judges the Mu'allaqat the same as any Inqita' in any other narrations and the same as any other Mu'allaq narration.

Tariq of al-Bukhari, al-Bukhari said: "Hisham Ibn 'Ammar said: Sadaqah Ibn Khalid > Abd al-Rahman Ibn Yazid Ibn Jabir > 'Atiyyah Ibn Qays al-Kilabi > Abd al-Rahman Ibn Ghanm al-Ash'ari > "Abu 'Amir or Abu Malik al-Ash'ari said: 'Wallahi I heard the Messenger of Allah say: 'From my Ummah there will be people doing Istihlal of illegal sexual intercourse, the wearing of silk, the consumption of Khamr and the use of musical instruments'" (54).

What the Hadith looks like with its Asanid:

الحديث الثاني:« حديث استحلال الخمر والمعازف»



Clarification of its Asanid

Ibn Hazm said: “This is Munqati’, there is no connection between al-Bukhari and Sadaqah Ibn Khalid. Al-Bukhari did not do Isnad (connect it), he only said: ‘Hisham Ibn ’Ammar said:’. He then said: ‘Abu ’Amir or Abu Malik said:’. And Abu ’Amir is unknown”

Sadaqah Ibn Khalid is not from the Shuyukh of al-Bukhari, the Inqita’ is very evident. Al-Bukhari was born 194 AH, while Sadaqah Ibn Khalid passed away in 71 AH, and some said 80 AH as mentioned in al-Taqrib.

Criticizing narrations of al-Sahihayn has been seen as a great matter with no evidence for it, while many scholars of Hadith did it in the past. Al-Dhahabi said in al-Mizan at the biography of Khalid Ibn Makhlad al-Qatwani who is one of the narrators of Hadith: “Al-Bukhari is the only one that used this narrator for this narration [he mentioned the narration]. If it would not be for his al-Sahih, they would declare this narration to be from the Munkarat of Khalid Ibn Makhlad, as he opposed the words of Thiqat and is the only one narrating it in this manner from Sharik and Khalid Ibn Makhlad is not a Hafidh”. Al-Dhahabi did the same for narrations of Muslim, in the biography of Abu al-Zubayr al-Makki, his name is Muhammad Ibn Muslim Ibn Tadrus, he is a Thiqah that narrates from Jabir Ibn Abdullah al-Ansari, but he is accused of Tadlis except from Tariq of al-Layth Ibn Sa’d. Al-Dhahabi said in al-Mizan: “In Sahih Muslim there are many of his narrations in which it is not clear that Abu al-Zubayr heard from Jabir which is from other than Tariq of al-Layth and there is also Qalab in it”.

The correct view is that the Sahihayn are not specified out and its Mu’allaqat to be overlooked. This is from the most false methods, with not an atom's weight of evidence.

Al-San’ani critiqued Ibn Hajar and those who believe that, he also said: “Al-Bukhari himself did not allow to be certain of such narrations”.

And Ibn Daqiq al-’Id said: “All such narrations must be either accepted in all books of Hadith, including other than the Sahihayn (which those who believe in it limit to Sahihahn only) or it must all be rejected, even if they are in the Sahihayn. As for the claim that the owner of the Sahih knew the authenticity of hearing from other narrators without mentioning them is a mere [false] assumption. As for the claim that there is Ijma’ on the authenticity of the Sahihayn and that the Ijma’ indicates that they did hear the missing narrators, because if it would be false everyone would agree on it being”. He then also invalidated the claim of an “Ijma’”, on the authenticity of al-Bukhari, which is false without any doubt.

This is also the view of al-Mizziy, he has asked: “A narration in the Sahihayn, there is in it a Mudallis with a Mu’an’an Isnad, do we say that it is Muttasil?”. Al-Mizziy answered: “This is what they claim, and there is nothing in it except Husn al-Dhan. There are narrations in them from Mudallisin that do not exist in Turuq from books other than the Sahihayn” (55).

The defects in the narration of al-Bukhari as mentioned before:

Inqita’ between al-Bukhari and his Shaykh Hisham Ibn ’Ammar.

’Atiyyah Ibn Qays is Majhul.

In the Isnad there is doubt if Abu ’Amir or Abu Malik al-Ash’ari continued the narration, one of them is Majhul and the other is a Sahabi, Abu ‘Amir is Majhul.

Then the scholars have responded to Ibn Hazm declaring this narration weak, they have formed 6 arguments against the arguments of Ibn Hazm on the narration of al-Bukhari, we will clarify the falsehood of all claims In Sha’ Allah and they are:

1. The narrator of the narration is not a Mudallis from his Shaykh (Hisham Ibn ’Ammar) by only saying that “he said.”
2. There is no Inqita’ between al-Bukhari and his Shaykh Hisham Ibn ’Ammar
3. The narration of Hisham Ibn ’Ammar is narrated from a Tariq different than al-Bukhari
4. The narration from al-Bukhari is narrated from a Tariq other than Hisham Ibn ’Ammar
5. The narration is narrated from a Tariq other than ’Atiyyah Ibn Qays
6. The narration is Sahih with its Turuq

Ibn Hajar said after he mentioned the Turuq: “Hisham Ibn ’Ammar was not the only one with this narration and also not Sadaqah Ibn Khalid. We mentioned those from Riwayah of Bishr Ibn Bakr > The Shaykh of Sadaqah Ibn Khalif. And Riwayah from Malik Ibn Abi Maryam > Abd al-Rahman Ibn Abi Ghanm who is the Shaykh of ’Atiyyah Ibn Qays. I have other Shawahid as well but I don’t like prolonging by mentioning them, there is sufficiency in what I have mentioned” (56).

The scholars except rare ones do not differ with Ibn Hazm in Ta’liq (Mu’allaq narrations), such as when the owner of the book says directly about the next narrator mentioned in the Isnad: “He said”, which is the case with the narration of al-Bukhari of the topic. There is no difference that this indicates Inqita’ and is weak. They only differ in some details of Ta’liq, such as Ta’liq of a narrator that is not Mudallis from a Shaykh of his Shuyukh, which he definitely heads from. Which is the case with al-Bukhari with his Shaykh Hisham Ibn ’Ammar, he did hear narrations from him but dit Ta’liq in this narration. According to Ibn Hazm this is Munqati’, while his opponents see this as Muttasil.

Many scholars responded to Ibn Hazm, the most important one is Ibn al-Salah, he briefly responded against Ibn Hazm in his Muqaddimah and went into detail in Siyanah Sahih Muslim, he said: “His claim that it is Munqati’ is not correct, because al-Bukhari met Hisham and heard from him. If meeting and hearing is known with certainty then even Ta’liq from such a person is known as if that person actually had said it. It is the same as if al-Sahabah say: “Rasulullah ﷺ said:”. We know that this is valid. This narration of al-Bukhari is also known from other Turuq which are Muttasil” (57).
Ibn al-Qayim followed the view of Ibn al-Salah and continued the critique, he mentioned the exact arguments from Ibn al-Salah and added on to it: “Thiqat have narrated this Mawsul from

Hisham, Al-Isma'il said in his Sahih: 'Al-Hasan Ibn Sufyan > Hisham Ibn 'Ammar > with his Isnad and Matn'. It is also known from narrations other than Hisham, al-Isma'ili mentioned the narration in his Sahih. And even if al-Bukhari would not have met Hisham and would not have heard from him, then al-Bukhari putting this narration in his Sahih indicates that he believes it is authentic from Hisham and he did not mention an intermediate between him and al-Bukhari, for either being too well known or there being too many, he is too well known to need an intermediate" (58).

Al-Albani followed Ibn al-Qayyim and Ibn al-Salah and continued the critique. Throughout his critique it can be affirmed that al-Albani follows Ibn al-Salah regarding Ta'liq. After he mentioned their arguments he added: "Since al-Bukhari is not known to do any Tadlis, him saying: 'Hisham said', means: 'Hisham told me'.

The answer: their claim that saying: "He said", is the same as 'An'anah and the same as directly hearing from him is false. This is something unknown and not preserved, it is something no one ever uttered before Ibn al-Salah.

Ahmad Ibn Ali al-Khatib al-Baghdadi said: "As for when a Muhaddith says: 'Fulan said', if it is well known from his case that does not narrate anything except what he hears then him saying that is the same as if he would say: 'Fulan told us'. If he does sometimes narrate indicating that he did not hear and sometimes hear, then those narrations with no indication of him hearing are abandoned (59).

Al-Khatib then gave examples of those who said: "Fulan told me (Haddathana)", and their Riwayat of them saying: "Fulan said" are understood as it being connected, either because of them being clear that they heard from them or because of there being done investigation if they heard or not.

Al-Hammam said: "What I said, has been said by Qatadah and I heard it from Qatadah" (60).

If saying: "Fulan said", would be the same as 'An'anah or Haddathana, he would not be in need to clarify.

The evidences Ibn al-Salah used for his claim are the following:

1. Ibn Abd al-Barr and al-Sayrafi agreeing that Riwayah from a Mudallis of someone who is in the same generation is understood to be a connection, no matter what word is used.
2. Qiyas from the saying of: "Fulan said:", to the saying of a companion that says: "Rasulullah ﷺ said:".
3. If a Riwayah with "Fulan said:", would mean Inqita' then any narrator doing that would be a Mudallis while the Asl is being free from Tadlis.

As for the first, there is no evidence in what is uttered by non-Ma'sumin. There is instead others with the opposite view such as al-Khatib, al-Dhahabi and others. Al-Dhahabi said: "The form of,

‘he said’, does not indicate Ittisal. It has been acknowledged for al-Sahabah, if they say, ‘Rasulullah ﷺ said’, its ruling is Ittisal if it is known with certainty that they heard from Rasulullah ﷺ. If someone only saw the someone then him saying, ‘Rasulullah ﷺ said’, is understood as Irsal. The Asl in it is Inqita’ and for Ittisal it is Haddathana” (61). He then presented many examples for this view.

If the Riwayah with the wording, ‘he said’, from al-Sahabah is overlooked and ruled as Ittisal, Qiyas becomes false. Because it is from the conditions of Qiyas for the Asl not to be something specific only, in the exact same manner as that they accept Marasil from al-Sahabah and no one else. The majority of scholars accept Marasil and only from them, believing it is not Inqita’, but they do not allow Qiyas from them to others as it is specifically only for them.

Just as they only accept Marasil from al-Sahabah, we only accept the form of ‘he said’ by Asl only from al-Sahabah.

There is also another difference between al-Sahabah that say: “Rasulullah ﷺ said”, and others because what they want to convey is the Matn from the words of Rasulullah ﷺ, not the Isnad, the reason for that is because it can not be said: “Qala (said) Rasulullah ﷺ Qala (said)”. This is incorrect while it would only be correct to do Isnad by saying: “’An al-Nabiya” or, “Sami’tu al-Nabiya”.

Making a similarity between ’An’anah and, “he said”, does not negate the fact that there are still differences in the details. The Asl of ’An’anah is connection (Ittisal), but is Inqita’ (disconnection) in specific cases. And the Asl of the form, “he said”, is Inqita’, but Ittisal in specific cases.

As for the claim of Ibn al-Salah and those who follow them that if we rule a Riwayah of the one saying: “he said” as Munqati’, that it leads to accousing the narrator of Tadlis. Al-Hafidh Ibn Hajar refutes this, he said: “If the Muhaddith says, ‘he said’, regarding the narrations of his Mashayikh, using it while he did not hear it, we do not see them ruling it as Tadlis except with ’An’anah”

And Ibn Hajar said regarding Ibn al-Salah making ’An’anah and the form, ‘he said’, and other forms the same: “This is only if the form, ‘he said’, is free from blemishes, it is not the same in every single case. How could this be when he himself mentioned Ahl ul-Hadith not making, ‘he said’, and ‘An’anah the same” (62).

It is then invalid to claim that our view necessitates Tadlis as it does not necessitate Tadlis except if it is clear that a Muhaddith does it when he has not heard from that narrator.

Ibn al-Qayyim went further with more falsehood as he said that as al-Bukhari has met Hisham Ibn ‘Ammar and heard from him, that even if he narrates it Mu’an’an, that it is understood as a connected Isnad, so even if he says, “’An Hisham”, it is the exact same as, “Qala Hisham”. He also claimed there is agreement from the scholars on this. This agreement does that ’An’anah is

not Tadlis when having met the narrator and that it is Muttasil, even if al-Khatib claimed Ijma' on it. Ibn Hajar annulled the claimed Ijma' of Ijma' on it.

It is then known that the form, "he said", is not the same in ruling as 'An'anah. And that the Asl for the form, "he said" it Inqita'.

There is then the question: are the Mu'allaqat of al-Bukhari from his Shuyukh Muttasil or are they specifically Muttasil?

The first view is that the Mu'allaqat of al-Bukhari are Muttasil, we mentioned all they said before, this is the view of Ibn al-Salah, al-'Iraqi, al-Nawawi, Ibn al-Qayyim. Al-'Iraqi said: "All of them are Masanid as they are from the Shuyukh of al-Bukhari and al-Bukhari heard from them, as this is the case then no matter what way he says it, it is all connected" (63).

The second view is that the Mu'allaqat of al-Bukhari take the ruling of Inqita', this also the view of Al-Isma'ili, Abu Nu'aym, al-Humaydi. Abu Nu'aym said: "If al-Bukhari says: 'Fulan said', then al-Bukhari mentions it with no Riwayah". Al-Humaydi said after he mentioned a narration from al-Bukhari when he did the same thing again with 'Affan who is from the Shuyukh of al-Bukhari: "al-Bukhari mentioned it with Ta'liq while Muslim did Isnad of it". This is also the view of al-Mizziy. Al-Dhahabi said about the narration regarding Music which al-Bukhari did Ta'liq of from Hisham Ibn 'Ammar: "The ruling of this is Inqita'". Ibn al-'Arabi ruled a narration, where al-Bukhari also did the same Ta'liq as Munqati': "Al-Bukhari said: 'Uthman Ibn al-Haytham said:'". And 'Affan is from the Shuyukh of al-Bukhari while he did Ta'liq, al-Zayla'i said: "He did Ta'liq from his Shaykh and did not connect it". This is regarding a narration where al-Bukhar also said: 'Ibn Bashar said'. While Ibn Bashar from the Shuyukh of al-Bukhari, al-Zayla'i still ruled it as Munqati' even if al-Bukhari did Ta'liq. Ibn Daqiq al-'Id also ruled the view of al-Humaydi as correct. This is also the view of Ibn Hajar al-'Asqalani and his student al-Sakhawi after him and others. Al-Suyuti also said al-Mizziy, al-Dhahabi and Ibn Hajar are on the same view as Ibn Hazm on this issue, and al-San'ani as mentioned before (64).

The truth is that the Ta'liqat of al-Bukhari and also everyone other than him are all invalid. Al-Bukhari brings other narrations that have further Inqita' than mere Ta'liq, and all of those Munqati' narrations he also said: "Fulan said", with not a single intermediate between him and the next person. An example is al-Bukhari said in Kitab al-Iman: "Umar Ibn Abd al-Aziz wrote to 'Adiy Ibn 'Adiy…". "Ibrahim ﷺ said: …", "Mu'adh said: …", "Ibn Mas'ud said: …", "Ibn Umar said: …", "Mujahid said: …", "Ibn Abbas said: …" (65).

And there is not a single person between al-Bukhari and them and these are all Mu'allaqat with very clear Inqita'. So then whether al-Bukhari heard from the next narrator directly or not does not matter and it does not mean he can overlook this condition.

There are other cases where al-Bukhari does Ta'liq from his Shaykh in a place and reveals in another place that he has not heard from him from the Ta'liq he did in that place.

Al-Bukhari says in 6277: "'Amr Ibn 'Asim said: …".

Al-Bukhari clarifies in 3277 that he did not hear from him, he says in 3277: "Ahmad Ibn Ishaq told me: 'Amr Ibn 'Asim told us…"

Ibn Hajar also affirms that this is what al-Bukhari would do (66).

If it is said: "Why do you not believe it is possible that al-Bukhari did hear those narrations directly but still used that form?"

The answer: This goes against the 'Aql, the same question can be asked: "If a Muhaddith hears a narration with very few narrators, but then hears it with a lot of narrators, should he leave those narrators?". The answer is without any doubt that he would go for as many narrators as possible, there is not a single reason to keep it lower.

Another example to make it clearer is that al-Bukhari in 1298 said: "Hajjaj Ibn Minhal said: …". And then in 3276 he says: "Muhammad told me: Hajjaj Ibn Minhal told me: …". Al-Bukhari made the Isnad longer and connected it in 3276 instead of doing Ta'liq from Hajjaj as in 1298. Hajjaj is from those who al-Bukhari heard some narrations directly from. So there is not a single reason to abandon intermediary narrators. There is not a single difference from anyone that the narration in 1298 is Mu'allaq.

And from the most evident of evidences that when al-Bukhari does Ta'liq with the form of, "he said", and that it means that he did not hear from the next narrator, is that he said in his al-Tarikh al-Kabir: "Ibrahim Ibn Musa said regarding that which they told me about him…" (67).

He did this Ta'liq while Ibrahim Ibn Musa is from the direct Shuyukh of al-Bukhari! And al-Bukhari mentions direct narrations from him as the first narrator over 50 times in his Sahih with no Ta'liq.

And further there are cases where al-Bukhari repeats Ta'liq from the exact same person 3 times and does not does not connect it a single time from Uthman Ibn al-Haytham, they are in 2187, 3101 and 4723, They are all Mu'allaqah.

There is another example for this is that al-Bukhari in 1298 did Ta'liq of Hajjaj Ibn Minhal, while he would directly hear from him, but in 3276 he mentions an intermediate, he says: "Muhammad told me: Hajjaj told me".

Al-Bukhari doing Ta'liq of Hisham Ibn 'Ammar is the same as every single case of these, he did not hear it from him.

To remind the Isnad and Matn of the narration, al-Bukhari said: "Hisham Ibn 'Ammar said: Sadaqah Ibn Khalid > Abd al-Rahman Ibn Yazid Ibn Jabir > 'Atiyyah Ibn Qays al-Kilabi > Abd al-

Rahman Ibn Ghanm al-Ash’ari > “Abu ’Amir or Abu Malik al-Ash’ari said: ‘Wallahi I heard the Messenger of Allah say: ‘From my Ummah there will be people doing Istihlal of illegal sexual intercourse, the wearing of silk, the consumption of Khamr and the use of musical instruments’”.

We clarified in detail why firstly it is Mu’allaq.

That is one of the defects in this narration. Other defects are that the narrations of Hisham Ibn ‘Ammar are abandoned if he is the only one narrating, because of the reason he had Ikhtilat and did Talqin of what is not from his narrations. Narrators of such quality are always abandoned. Muslim also never used any of his narrations. Ibn Hajar said: “al-Bukhari never used any of his narrations except for two cases in his Sahih and those two narrations having a Mutaba’ah”. If there would not exist a Mutaba’ah he would have abandoned it as his narrations are weak.

Those who criticize Ibn Hazm on this narration themselves declare Hisham Ibn ‘Ammar as weak such as Ibn Hajar, Abu Hatim, Abu Dawud and al-Albani (68).

If it's said: “Ibn Hibban mentions a connected narration in his Sahih from al-Husayn Ibn Abdullah al-Qattan > Hisham Ibn ‘Ammar > Sadaqah Ibn Khalid > Ibn Jabir > ‘Atiyyah Ibn Qays > Abd al-Rahman Ibn Ghanm > Abu Amir al-Ash’ari + Abu Malik al-Ash’ari > Rasulullah” (69).

The answer: ’Atiyyah Ibn Qays al-Kilabi is weak, there is not a single Tawthiq (declaring a narrator to be a Thiqah) of him available except for the following we will mention

Ibn Sa’id said regarding him: “He was known and had Ahadith”. This is not a Tawthiq, as being well known does not raise a person to being a Thiqah, someone who is weak can also be known with Ahadith.

Abu Hatim said regarding him: “Salih ul-Hadith”, this rank is not a Tawthiq, which is what Abu Hatim also believes himself.

Al-Albani himself agrees that when Abu Hatim said regarding ’Atiyyah Ibn Qays al-Kilabi: “Salih ul-Hadith”, that it does not mean Tawthiq. He himself mentions in Silsilah al-Da’ifah that Ibn Abi Hatim said regarding the Hadith gradings from his father Abu Hatim: “If it's said: ‘Thiqatun, Mutqin, Thabtun, then the narrator is an evidence’. If it's said: ‘Saduq, Mahalluhu al-Sidq, La Ba’s Bihi, then his narrations are written and looked into, it is used as secondary. If it’s said: ‘Shaykh, then it's used as the third option and looked into. If it's said: ‘Salih ul-Hadith, then the narration is written for I’tibar and if they say regarding a Man Layyin ul-Hadith then it is written for I’tibar” (70).

So according to Abu Hatim Salih ul-Hadith is the same as Layyin ul-Hadit, written for Shawahid, this means that the narrator himself is not an evidence and this is from the terms of Tajrih from Abu Hatim not Ta’dil. Al-Albani himself agrees with this.

When Abu Ḥātim describes a rāwī as ṣāliḥ ul-ḥadīth, it is not unrestrictedly a taḍ’īf of him nor is it a tawthīq of him. Because we know that when he adds after saying ṣāliḥ ul-ḥadīth, “thiqah,”

that he does not mean taḍ'īf. But we also know that there are times he very clearly describes a narrator as, "He is not a ḥujjah," after he describes them as ṣāliḥ ul-ḥadīth such as when he said regarding Shaybān Al-Naḥwī Kūfī, "Ṣāliḥ ul-ḥadīth, his narrations are written and not used as a ḥujjah," in volume four, page three hundred fifty six of Al-Jarḥ Wal-Ta'dīl. This is a clear tajrīḥ of him, and he said the exact same thing about Su'ayr Ibn Al-Khams, Sufyan Ibn Husayn, Abu Ṣāliḥ Bādhān, 'Alī Ibn ḥafs Al-Madā'inī, Mu'āwiyah Ibn Ṣāliḥ and many others all of which is tajrīḥ of him. So when he adds after he makes such a statement we know what he means. But as for when he only says ṣāliḥ ul-ḥadīth, we know that Ibn Abī Ḥātim said that he means with it nothing other than layyin ul-ḥadīth which is tajrīḥ not tawthīq without difference among those whose views are considered. It is not known from these words that he talks about anything other than that the narrator may be an 'adl but remains silent regarding his ḍabṭ and ḥifẓ. It is then not allowed to use these statements as tawthīq, it does not fulfil the conditions made by Allah from before accepting the words of the narrators. Tafaqquh (ḍabṭ and ḥifẓ) is a condition the narrators must have and none of that statement indicates that, anyone that comes with this attribute, his narration must not be attributed to the religion of Allah.

Ibn Hibban mentioned him in his al-Thiqat and did not mention a single thing that indicates Tawthiq of him. There is agreement that Ibn Hibban is not dependent upon his Tawthiq of Majahil. Al-Mu'allimi mentioned as the seventh rule that the Tawthiq of Majahil from Ibn Hibban is not taken into consideration (71).

Al-Bazzar said regarding 'Atiyyah Ibn Qays: "nothing bad about him" (72).

Al-Bazzar is the exact same as Ibn Hibban in Tawthiq of Majahil, this is very well known, al-Sakhawi, al-Albani, al-Huwayni and others have mentioned it as well.

If it's said: "But Ibn Hajar said he is a Thiqah Muqri' and he said that he is a Shami Tabi'i who is strengthened by Abu Hatim and others".

The answer: This is based on a wrong understanding of the terms of Abu Hatim which we clarified before from his own son Ibn Abi Hatim. As for when he said: "Abu Hatim and others", he means Ibn Hibban, al-Bazzar, Ibn Sa'd, two of them are not depended on their Tawthiq at all and the other two have not declared Tawthiq of him.

Besides these 4 there is no one that talks about 'Atiyyah Ibn Qays al-Kilabi, the narrations of anyone from that state is rejected as they are not a Thiqah.

As there is not known any Tawthiq there is instead only known Jarh against 'Atiyyah Ibn Qays.

Ibn Hazm declared him Majhul.

Al-Shaykh Hassan Abd al-Mannan declared him weak, Shu'ayb al-Arna'ut, Bashar 'Awwad Ma'ruf all did not consider him a Thiqah. All of them agree and others that 'Atiyyah Ibn Qays did not ever reach the status of a Thiqah

If it's said: "Al-Tirmidhi authenticated a narration with 'Atiyyah Ibn Qays and Muslim as well"

As for Muslim he only did that for Shawahid, he would sometimes add weak narrators to increase the status of the Isnad, there is no difference in this claim and if we would claim that he instead found him to be weak because of not using the Ma'azif narration in his Sahih. But we know instead with certainty that he did indeed not use him and only used him for Shawahid as he did with many other weak narrators.

As for al-Tirmidhi his Tashih is not relied upon, al-Tirmidhi was from the Mutasahilin regarding Tashih such as al-Hakim, Ibn Khuzaymah, Ibn Hibban and others. al-Dhahabi said regarding him: "The scholars do not depend on his Tashih". Al-albani said in al-Silsilah al-Da'ifah that 1000 Ahadith from al-Tirmidhi are weak, which is about one fifth of his Sunan.

If it's said: "But 'Atiyyah Ibn Qays was among the great Tabi'in"

The answer: Someone being from the Tabi'in itself is not a Tawthiq, there are many things that must be known from a narrator before he is declared a Thiqah such as his 'Adalah, Salah, precision and memory. There were from the Tabi'un who were accused of lying and declared weak such as Nafi' Abu Dawud al-A'ma, Ibn Abd al-Barr said regarding this Tabi'i that there is Ijma' on his weakness and that he is abandoned, and others such as Mina' Mawla Abd al-Rahman Ibn 'Awf.

If it's said: "The people used to write copies from the Mushaf based on the recitation of 'Atiyyah Ibn Qays so he must be a Thiqah"

The answer: It is very well known that memorization of the Qur'an is very different from precision in Hadith, and its memorization. It is very well known that there used to be great Qurra', but declared weak for Hadith. Such as Abu Umar al-Duri, al-Daraqutni declared him weak in precision of Athar while he affirmed that he was an Imam in recitation (73).

Those who oppose this as mentioned before also mentioned Mutaba'at to this narration of al-Bukhari we will mention them In Sha' Allah.

It is narrated from Tariq of Mu'awiyah Ibn Salih > Hatim Ibn Huraith > Malik Ibn Abi Maryam > Abd al-Rahman Ibn Ghanm entered upon us and we discussed Tila' and he said: "Abu Malik al-Ash'ari told me that he heard Rasulullah ﷺ say: 'Rasulullah ﷺ said: "My people will consume Khamr and call it different names they will play music and have female singers, Allah will make the earth swallow them'" (74).

Malik Ibn Abi maryam is unknown, Ibn Hazm said regarding him: “It is not known who he is”, al-Dhahabi said: “He is unknown”. Ibn Hajar said: “he is accepted”, he means when he has a Mutaba’ah and that he is never accepted when he is the only one narrating (75).

Hatim Ibn Huraith is known but there is not enough known about for his narrations to be used

Mu’awiyah Ibn Salih is declared weak by Ibn Hazm, Abu Hatim, al-Qattan and al-Dhahabi said regarding him: “He is Saduq but with a lot of Awham”. Ahmad and Abu Zur’ah still declared him a Thiqah.

This Mutaba’ah is then invalid for the mentioned defects.

They also mention another Mutaba’ah:

From Tariq of al-Jarrah Ibn Malih > Ibrahim Ibn Abd al-Humayd Ibn Dhi Himayah > A news conveyer > Abu Malik al-Ashari > Rasulullah (76).

There is a Majhul in the Isnad, not a single thing is known from him, not even his name. This is also an invalid Mutaba’ah.

Another Ḥadīth is narrated by Abū ʿAmr ʿUthmān ibn Aḥmad ibn al-Sammāk in “al-Awwal min Ḥadīthihi” through the ṭarīq of ʿUbayd ibn ʿAbd al-Raḥmān al-Taymī —» ʿĪsā ibn Ṭahmān —» Anas, who said: (He mentioned the story of the death of Ibrāhīm, the son of the Prophet ﷺ). In it, he stated: “Tears welled up in his eyes, and his companions said to him, ‘O Prophet of Allah, did you not forbid crying?’ He replied: ‘I did not forbid it. I only forbade two foolish and sinful sounds: a sound of wailing at a calamity and singing. Indeed, we are grieved by your loss, O Ibrāhīm.’”

As for the verse, “And of mankind is he who purchases idle talks (lahw al-ḥadīth) to mislead (men) from the Path of Allah without knowledge, and takes it (the Path of Allah, or the Verses of the Qurʿān) by way of mockery” [Luqmān: 6]

There is nothing in the texts, nor in the language that implies lahw al-ḥadīth to mean musical instruments, even if it would mean that, the description in the verse is only about using it in means of kufr, nothing other than that.

As for every single narration narrated from the companions about the Tafsīr of Lahw al-Ḥadīth mentioned in the verse, they are all weak

As for the narration about ibn ʿAbbās in Tafsīr of al-Bagahwī: 6/284, he mentions no Ṭarīq.

As for the narration about ibn ʿAbbās from the Ṭarīq mentioned by al-Wāḥidī: 678, it is weak because of the weakness of Thuwayr ibn Abī Fākhitah.

As for the narration about ibn ʿAbbās in Durr al-Manthūr of al-Suyūṭī: 6/504, he mentions no Ṭarīq.

As for the narration about ibn ʿAbbās in Tafsīr Al-Ṭabarī of al-Ṭabarī: 20/130, it is filled with majāhīl.

As for the narration about ʿĀʾisha in Dhamm al-Malāhī of ibn Abī al-Dunyā: 39, 25, it is weak because of the weakness of Layth ibn Abī Sulaym.

As for the narration about ibn Masʿūd in Shuʿab al-Īmān of al-Bayhaqī: 4750, 7/109, it is weak because of the weakness of Thuwayr ibn Abī Fākhitah.

As for the narration about ibn Masʿūd in Al-Muṣannaf of ibn Abī Shaybah: 21130, 4/368. It is weak because of Ḥumayd ibn Ṣakhr and he is weak and there is inqiṭāʿ between ʿAmmār al-Duhnī and Saʿīd ibn Jubair. Abū al-Ṣahbā’ is also weak.

Khālid ibn ʿAbdullah narrating from ʿAṭāʾ ibn al-Sāʿib and Khālid did not hear from him except after his ikhtilāṭ.

As for the narration about Saʿīd ibn al-Musayyib Tafsīr Al-Ṭabarī of al-Ṭabarī: 18/535, it is weak as Muḥammad ibn Fuḍayl did not hear from ʿAṭāʾ ibn al-Sāʿib except after his ikhtilāṭ.

There are other Ṭuruq mentioned by al-Ṭabarī about ibn Masʿūd in 18/534, they are weak because of Abū Muʿāwiyah al-Bajalī, Abū al-Ṣahbāʿ, ʿAlī ibn ʿĀbis, Abū al-Ṣahbāʾ, they are all weak.

There are other Ṭuruq mentioned by al-Ṭabarī about ibn ʿAbbās in 18/534 and 535 and they are all also weak because of ʿAlī ibn ʿĀbis, ʿImrān ibn ʿUyaynah, ʿAmr ibn Abī Qays, ibn Abī Layla,

Layth ibn Abī Sulaym. All of these are weak and also Muḥammad ibn Fuḍayl —» ʿAṭāʾ is false as mentioned before.

As for the narration about Jābir in 18/535 of the Tafsīr of al-Ṭabarī, it is weak because of Qābūs ibn Abī al-Ẓabyān

We finish everything here and we say, all praise be to Allah, the Lord of the worlds. Peace and blessings of Allah be upon our master Muhammad, his servant, his messenger. There is no power or strength except by Allah. The Most High, the Most Great.

As for the prohibition of the two instruments, the bell and drum specifically

It is the authentic narration narrated by Ibn ‘Abbas, the Prophet said: “Indeed, Allah has prohibited for you intoxicants, gambling, and the drum (kūbah).” (77)

And the Prophet said, “The angels do not accompany a group in which there is a dog or a bell.” (78)

Ibn Hazm said, “It is forbidden for us to drive away the angels from our homes, as they are the messengers of Allah, Almighty, and a means of drawing closer to Him, Almighty, through their presence.” (79)

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